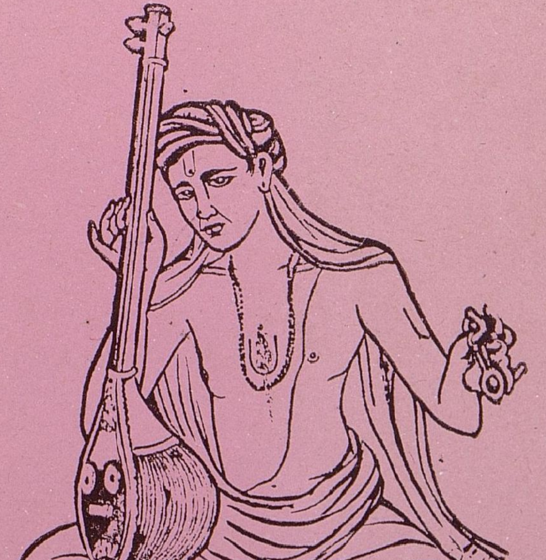
THE BIRTH PLACE OF SRI TYAGARAJA

—GURUKRUPA—



Published by:

SAPTHASWARAM
MUSIC ACADEMY
(Registered)
KARAIKAL-609602.

Edited by:

P. TIRUGNANASAMBANDAM.
2522, Lakshmirajapuram,
Thanjavur-613003.

The Birthplace of Sri Tyagaraja

(GURUKRUPA)

Saint Sri Tyagaraja is revered as the greatest among the Musical Trinity of South India. He was a great devotee of Lord Sri Rama and has composed numerous Kritis on Him, apart from some more in praise of other deities also. He is rightly praised as the 'Margadarsi' for many ragas. About seven hundred compositions of his are available to us. It is the common belief amongst us that Sri Tyagaraja was born at Tiruvarur. Efforts have also been taken, in the recent days, to renovate the house at Tiruvarur, where he is alleged to have been born. His Jayanti festival is also celebrated there in a grand manner. Jayanti or Aradhana festivals for this outstanding Vaggeyakara may be celebrated in any corner of our country, or abroad, by way of marking our devout respect and homage to him, and also to cater good music to the interested listeners. At the same time, we must also try to know the real birth place of Sri Tyagaraja, with the help of all available material, both internal and external, since the statement that he was born at Tiruvarur seems to lack any authenticity and based only on oral tradition.

First, let us look into the dates of his birth and death. It has been generally accepted that Tyagaraja breathed his last on 6th of January, 1847 -Pushya Bahula Panchami day. K. V. Srinivasa Iyengar gives the year as 1846, while V. Nagamayya (Vide: Travancore State Manual - 1906 Vol. 3; Page 254) puts it as 1842! Also it is the widely accepted view that Tyagaraja's date of birth is 4th of May, 1767. Kavi Venkatasuri, a disciple of Wallajapet Venkataramana Bhagavatar has given this date, as also Tanjore Rama Rao, another disciple and scribe of Tyagaraja. If we accept the above given dates of birth and death, Tyagaraja must have lived for eighty years. T. Lakshmana Pillai of Trivandrum agrees (Vide: ESSAYS. Page 153) with this view. Other

versions are also aplenty. Subbarama Dikshitar, in his "Sangeeta Sampradaya Pradarsani" states that the saint lived for 77 years. Tillaisthanam Panju Bhagavatar, a disciple of Tillaisthanam Rama Iyengar, a direct disciple of Tyagaraja, has written that the great composer lived for 88 years. Dr. V. Raghavan concedes to this (Vide: Souvenir of the Madras Music Academy - 21st conference - Page 18). Narasimha Bhagavatar, elder brother of Panju Bhagavatar has said that Tyagaraja lived for 89 years. Difference of opinion even among own brothers V. Nagamayya and K. V. Srinivasa Iyengar consider that the age of Tyagaraja was 82, at the time of his passing away. C. Thirumalayya Naidu holds the view (vide: TYAGAYYAR. Page 8) that the bard of Tiruvaiyaru lived for 75 years, while Rev. H. A. Popley (Vide: MUSIC OF INDIA) puts it as 55. But more funny is the version of Capt. C. R. Day (Vide: ESSAYS. Page 140) that Tyagaraja lived barely for 20 years!

The 'Kuttalam Suvadi', said to have been written by Tanjore Rama Rao gives the horoscope of Tyagaraja, with a note that he obtained it from the parents of his guru. Some astrologer, by name, Potti Josyulu, is considered to have cast this horoscope. The manuscript attributed to Venkataramana Bhagavatar, a disciple of Tyagaraja, though incomplete contains the same horoscope.

According to Rama Rao and Venkataramana Bhagavatar, the ancestors of Tyagaraja, migrated to Tiruvarur, in Tamilnadu, from Kakarla, a village in Andhra Pradesh and Giriraja Kavi was a descendant of this family. Giriraja Kavi was the chief poet in the Thanjavur Royal Court, during the reign of King Shahji (1684-1710). This family belonged to Bharadwaja Gotra Kakarla Vamsa and Mulakanadu group. The geneology given in these manuscripts is:-

Panchanada Brahmam of this Kakarla family had five sons, namely, Sadasiva Brahmam, Sadananda Brahmam, Sacchidananda Brahmam, Bala Brahmam and Giriraja Brahmam, (alias Subrahmanya Bharati) Giriraja, again had five sons among whom Rama

Brahmam, father of Tyagaraja, was one. Rama Brahmam married Seetamma and got three sons: Panchanada Brahmam, Panchapakesa Brahmam and Tyagaraja Brahmam.

Prof P. Sambamurthi, while stating that Tyagaraja belonged to the 'Cherukuruvallu' group, gives the names of Ramabrahmam's sons as Japyesa, Ramanathan and Tyagaraja. Dr. V. Raghavan was of the view that Giriraja was the MATERNAL grandfather of Tyagaraja and takes the help of the line, 'Giriraja Suta Tanaya' (a composition of the Saint in Raga Bangala).

'RUGMANGADA CHARITRA', a work by Kavigiri, a brother of one Giriraja, gives us the parentage of the author, thus:-

Gopala mantri and his wife Chengamamba, gave birth to Aubalanna (wife: Janakamma) who had four sons, namely, Gopanna, Giriraja Kavi, Venkata and Kavigiri (alias Venkatagiri). In the colophon of another work, 'ABHINAYA DARPANA' by Vichitra Rayavatamsa, the following verse is found:-

> " its Sri Kamalambika Vimala Krupalabdha Sahitya Kalavatamsa Salohita Gotrahobalarya putra darbhakula pavana Girirajakavi varanuja Vichitra Rayavatamsa praneetambaina Abhinaya Darpanambanu ".

From this, we understand that Giriraja Kavi belonged to the Lohita Gotra, Apasthamba Sutra and the son of Ahobala, whose family name is 'Darbha'.

There is an inam document preserved in the modi manuscripts of Thanjavur Sarasvati Mahal library, which proclaims about a grant of lands to Giriraja Kaveesvara, son of Ahobala Sastrulu, belonging to the family of Bhagavata Mela artistes. The grant is given asunder:

> "This is the order of the Queen of Maharaja Ekoji. On the Makara Sankranti day of the month, Tai, Krushna Paksha, Trayodasi of the year, Raktakshi, Saka 1657, I have established

an agrahasam, by name, Ekamaharajapuram, near Mahimalai Veerasolaganpettai, on the way to Deepambapuram. Temples of Siva, Vishnu, a School, houses to brahmins, mutts for the stay of saints, lands for cows-eighty seven Velis and three and a half Mas, have been granted and given to the Peshwa. Out of the same, three fourth of a veli, (to be measured by a 13 feet scale) of wet lands, have been endowed as Sarvamanya to Giriraja Kaveesvara, son of Ahobala Sastri, son of Gopala Bhatta of the Bhagavata Mela family."

This was a grant by Rani Sujanboi, wife of King Ekoji II(1735-1736) alias Bavasaheb.

The names Gopala mantri (as given by Kavigiri) and Gopala Bhatta, as also Aubalanna and Ahobala are the same. Yet, we are not sure whether the Giriraja Kavi (mentioned above) and the grandfather of Tyagaraja were one and the same person. Giriraja, brother of Kavigiri, was not only a poet, but also highly proficient in the art of music and adorned the court of King Shahji. This is revealed by the following verse:

' Marttandakula Saha maheepala Sabhanu
Keerti Kekkinavadu Giriraja Sukavi Sangeeta
Kula rahasyamunu gannavadu "

The manuscript sketching out the biography of Tyagaraja, written by Wallajapet Krishnaswami Bhagavatar, (son of Venkataramana Bhagavatar and disciple of the saint) mentions that Giriraja was Tyagaraja's mother's grandfather and a devotee of Lord Matrubhootesvara. The name of Tyagaraja's paternal grandfather is found in the same manuscript as 'Subrahmanya swami'

It is the opinion of some scholars that Giriraja Kavi was a poet to whom many Srungara Padas and such other compositions are attributed and for the same reason, could not be Giriraja Brahmam, grand father of Tyagaraja, who would have composed songs or poems, based purely on philosophic themes. We are able to find one or two such pieces in Subbarama Dikshitar's 'Sangeeta Sampradaya

Pradarsani! A poet or a composer, due to circumatances or by instinct, is at liberty to compose songs either on religious or on erotic themes. No one can refute that the content of Srungara Rasa, though minimal, is found in the creations of Tyagaraja, himself. It would only be ridiculous, to wrongly assert that Giriraja, author of Srungarapadas also could not be construed as the grandfather of Tyagaraja.

Giriraja is said to be a contemporary of King Shahji (1684-1710). His son, Ramabrahmam and grandson, Tyagaraja were contemporaries of King Tulaja II (1763-1787) and King Serfoji II (1798-1832). Some scholars are again of opinion that the intervening period between Shahji and Tulaja II is considerably long and hence will not subscribe to the supposition of Giriraja's contemporaenity with Shahji. It is quite probable that the poet would have lived in the times of Shahji and Tulaja II, because the years 1710 and 1763 are only the end and beginning of these two rulers, respectively and not their age. Kavigiri, as it seems, was a poet who existed during the days of Tulaja and Serfoji and as such, we may say that there existed two Girirajas, one during the times of Shahji and another during the reign of Tulaja II. Further, though we are not sure about the parentage and gotra of Giriraja I, we are certain that the second one belonged to Lohita Gotra, as given by Kavigiri and the Inam documents.

According to the 'Kuttalam Suvadi' Rama Brahmam, son of Giriraja married Seetamma (or Santadevi), daughter of Kalahasti Ayya, another Vidwan of the Thanjavur palace. Kalahasti Ayya was a resident of Mahimalai, near Thanjavur. A document speaking about an endowment of lands to Kalahasti Ayya is available in the Modi manuscripts. The translated portion of this document is:

> "...Sarvamanya grant in Mauja Peranur, Pavehli district and taluk to Veena Kalahastayya, son of Veena Ramalingayya and grandson of Veena Vaidyappayya of the Bharadvaja Gotra, Asvalyasa Sutra and Rig

Sakhadhyayi . One Veli of fertile lands and a Quarter Veli of dry (Punjai) lands, surveyed by a fcurteen feet scale, granted as Sarvamanya to Veena Kalahastayya "

This was a grant by king Tulaja in 1771 A. D. From the above, we come to know that Kalahasti Ayya belonged to Bharadwaja Gotra. Ramabrahmam, son of Giriraja, married the daughter of Kalahasti Ayya. Will it not be ridiculous, if we say that an alliance in the same Gotra, had taken place, between these two families. Hindu Sastras - Gruhya Sutras - prohibit marriages between families of a same Gotra-agnates or cognates. So, the gotra of either of these families must be different. That of Kalahasti Ayya, as is clearly evident from the above grant, is undoubttable and correct It would not be improper to take it that Ramabrahmam, son of Giriraja of the Lohita Gotra, married the daughter of Veena Kalahasti Ayya, of the Bharadwaja Gotra There was another Veena Ramalingayya, who existed during the days of Shivaji, the last ruler of Thanjavur (1833-1855) and of his son in law, Sakharam Saheb. This Ramalingayya, a contemporary of Maha Vaidyanatha Iyer, could not have been the father of Veena Kalahasti Ayya of the Tulaja days. Hence, if we deem that Giriraja and Kalahasti Ayya to be the paternal and maternal grand fathers, respectively of Tyagaraja, the former must be of Lohita Gotra (or something other than 'Bharadvaja') and son of Ahobala Sastri.

Ramabrahmam's own younger sister was given in marriage to one Sivaramakrishnayya of Thanjavur, who was the father of Manambuchavadi Venkatasubbyya, a well known composer and the foremost disciple of Tyagaraja. The descendants of Venkatasubbayya are still living, who preserve some age old records, containing the geneological materials etc. These records speak that Sivaramakrishnayya belonged to Bharadvaja Gotra, with the 'intiperu' (house name) 'Akumadula'. The marriage of Sivaramakrishnayya with the sister of Ramabrahmam, would not have taken place, if both of them hailed from the same gotra. The elders of

these two families were not ignorant to the Sastraic stipulation. This again proves that Tyagaraja was not of Bharadvaja Gotra.

Giriraja of Shahji's times lived in Thanjavur' since he was a favourite of the ruler, who had great regard and admiration to the poet and never missed his company. Giriraja, of the Bhagavata Mela family, if he is other than his namesake, also must have lived either at Tanjavur or Ekamaharajapuram, a village nearby. Whoever may be the grandfather of our Saint Composer, we could affirm that both of them were not residents of Tiruvarur. As for Kalahasti Ayya, he lived in Mahimalai, near Ekamaharajapuram, and bears no connection at all with Tiruvarur. The name of Giriraja's father as found in the 'Kuttalam Suvadi' has some meaningful link only with Tiruvaiyaru.

No second opinion is there with regard to the name of Tyagaraja's father, Ramabrahmam. He was proficient in delivering discourses on Ramayana and was showered with profound gifts by Tulaja. A house in Tirumanjana Street, Tiruvaiyaru and about six acres of land near Pasupatikovil, were some among them. The biography written by Venkataramana Bhagavatar, makes us known that Ramabrahmam got initiation of Rama Taraka Mantra, from the Pontiff of Marudanallur mutt. This manuscript and that of his son, Krishnaswami Bhagavatar say that Ramabrahmam started on a pilgrimage to Varanasi, with his three sons, but as commanded in a dream by Lord Tyagaraja, the deity of Tiruvarur, he went to Tiruvaiyaru and settled down there. He is also said to have died in 1787. Tyagaraja studied in the Raja's Sanskrit College at Tiruvaiyaru; Upanayanam (Sacred Thread Ceremony) was performed when he was eight years old; he married Parvati in his eighteenth year and since she passed away when Tyagaraja was barely 23, he married her sister, Kamalamba. All these we get from Venkataramana Bhagavatar's manuscript. Based on the same, Prof. P. Sambamurthi has written that

Ramabrahmam came to Tiruvaiyaru and settled down there in the year 1774.

One could not say that Ramabrahmam, who used to present discourses in the palace, almost everyday, lived at Tiruvarur, a place somewhat distant from Thanjavur, when compared to Tiruvaiyaru. Even if we accept that he lived at Tiruvarur for sometime and later came to Tiruvaiyaru, he would have naturally named the first born or the second one as Tyagaraja and the rest as Japyesa, Panchanada or Pranatarthihara. On the other hand, he had named his eldest son as Panchapakesa (Japyesa) and the last as Tyagaraja.

After his return from a pilgrimage to Kasi, the King offered to Ramabrahmam, a whole street containing fifteen houses at Tiruvaiyaru, which later came to be called 'Padinaindu Mandapam Street', but the latter distributed the houses to various pious brahmins, with a submission that he already had a good house in the same village. So, he must have been, for quite a long time, a resident of Tiruvaiyaru. Since both the grandfathers of Tyagaraja were attached to the Thanjavur Royal court, they must have lived only at Thanjavur or in some nearly village. So, naturally, Tyagaraja's birth would have taken place, either at Tiruvaiyaru, his father's place, or at 'Mahimalai, the maternal grandfather's place. Tyagaraja, being the third son, his mother would have delivered him only at Tiruvaiyaru. When such being the facts, how his birth had been linked with Tiruvarur, is still a puzzle. None could place before us the theory that he was christened as Tyagaraja, after the presiding deity of his birthplace. If suppose, a person is named Kailasam, can we say that he 'was born at Kailas? Only because a person's name happens to be Venkatesa, we cannot say, it is only for the reason that he was born at Tirupati.

Let us now trace some musical compositions, that may throw light on the subject.

Tyagaraja himself has sung in one of his kritis:-

" Panchanadapuramuna Janinchina Na
Papamula deerchina Pranatarthiharudu .."

[Neeku Sari-Manirangu]

(Pranatarthihara who removed all sins of mine, who was born at Tiruvaiyaru)

Since this composition appears in a recent publication, many scholars hold it as spurious though the work was brought out by the Tyagabrahma Mahotsava Sabha, Tiruvaiyaru, itself.

The saint, in a Kandapadya of his "Prahlada Bhakti Vijayam", states: "...Srimad Panchanadambanu bhoomini vilasillunatti
puravaramuna Sri Rama swaroopudanatagu
Rama brahmarya sutuda "
(Being the son of Ramabrahmam, praised as Rama Himself .)

In the 'Gurustotra Pancharatna' of Wallajapet Venkataramana Bhagavatar, we find the lines:

' Srimad Panchanada Pattana nivasin santasollasin ..'

The same author's 'Sri Guru Mangalashtakam, also gives:

'. Kaveri Teera vasaya Karunyamruta varshine ..'

The 'Ashtottarasata Namavali' on Sri Tyagaraja' used these days was composed by 'Vidyasundari' Bangalore Nagaratnamma. During the first few Aradhana festivals, only Sri Dakshinamurthi Ashtottaram was in use. Later, an unknown author composed a new Ashtottara on Sri Tyagaraja, which was used, until Nagaratnamma's composition was taken up. This unknown composer's Ashtottara was in the possession of the late Thanjavur Nagaraja Bhagavatar, a Harikatha exponent. "Om Panchanada Kshetra Niketanaya Namah", is one among the 108 found therein, while there is no mention at all about Tiruvarur in the whole text.

A composition of Venkataramana Bhagavatar has these lines:

"...Rajaraja Paripoojita charanam
Rajita Panchanada Purabharanam "
[Gurucharanam Bhajare-Raga Sankarabharanam]

His another Kriti states:

" Tiruvaiyaru Puramuna Velasina Haribhaktagre'sarulagu. Tyagaraja..." "Sri Tyagaraja Mangalam", a poem by another unknown author runs as: "Panchanada Teeraya Paramasukhavasaya .."

All the above references, as one may feel, say that Tyagaraja was only a resident of Tiruvaiyaru. Yes! But, to one's surprise, not even a single author has made even a slight mention of Tiruvarur!

Akumadula Venkatasubbayya(Manambuchavadi Venkatasubbayya), the aunt's son and the first disciple of Tyagaraja, in his Devagandhari raga kriti, "Swamiki Sari" very clearly gives Tiruvaiyaru, as the birthplace of the Saint.

"Vinudayya Janulara Tiruvaiyaru gramamuna
jananayandi Kavi janulake Gana prayojanamuna
delipinarena janmuni anudinamu nutintu
sadguru Tyagaraja"

By the way, it is a wonder, why and how, Prof. P. Sambamurthi has omitted the name of Venkatasubbayya, the first and foremost disciple of Tyagaraja in his book, while enlisting the names of his disciples!

Ramanathapuram (Poochi) Srinivasa Iyengar's Kriti in Reetigaula, "Sadguru Swamiki", says:

" . Vasudhalo meraya Panchanadamuna
Vara Naradamsulai avatarinchi "
(Tyagaraja, being the incarnation of Sage Narada, was born at Tiruvaiyaru)

"Tyagaraja Sadguru", a composition in Hindola raga, Harikesanallur by Dr. L. Muthayya Bhagavatar, states:

"..Kaveri Teeramuna Sreekara Panchanada-puramuna Bhoovara Sri Ramabrahma Putruduganavatarinchi "
(Born as the son of Sri Ramabrahmam, at Tiruvaiyaru, a place on the lanks of Kaveri ")

Meesu Krishnayyar has composed a Kriti in praise of Tyagaraja 'Tyagaraja Sadguru' (Raga: Monam). We find in it:

"Panchanada Kshetrambuna Bhakta Rama-brahma Seetudanchi janinchina Narada Nadina Sangeetamerugi " [Born at Tiruvaiyaru, as the son of Ramabrahmam, a great devotee and Seetamma and with the music given by Narada]

Some of the compositions, cited above, use the word, 'avatarinchi'. The Sanskrit word 'avatara' not only means 'birh' (or incarnation), but also 'settling down' or 'moving over'. So, those advocate that Tyagaraja was born at Tiruvarur, may put forward the argument that these compositions speak about the Saint s 'settling down' or 'moving over to' Tiruvaiyaru and do not refer to his birth. We must bear in mind that it was not Tyagaraja, who settled down at or moved over to Tiruvaiyaru, but only his father. Moreover, when a great personality's biodata is spoken of, it is the normal custom and practice to mention the places of his or her birth and death and never, only the place where he or she lived, omitting even a single reference to the place of birth, that too, when the place of birth is traceable or very well known. All the Vaggeyakaras, as we saw above, have not at all mentioned Tiruvarur, anywhere in their musical creations. What prompted them to speak only about Tiruvaiyaru, if Tyagaraja's actual place of birth is Tiruvarur? Above all, it is crystal clear in the composition of Manambuchavadi Venkatasubbayya, the Saint's own aunt's son, from the usage of the word 'Janichina' that Tyagaraja was born only at Tiruvaiyaru. Hence, the word 'avatarinchi' in some other compositions, in the present context, only means 'born at' and not 'settled at'. Also, we do

not come across even a single piece on Lord Tyagaraja of Tiruvarur, among the basketfull of kritis composed by the Saint, whereas we find some, even on the deities of Kovur, Tiruvotriyur, Sholinghur, Seerkazhi, Lalgudi and so on.

Saint Tyagaraja passed away in 1847 and the first Aradhana festival was celebrated in 1906 by Tillaisthanam Narasimha Bhagavatar and his younger brother, Panju Bhagavatar, both the disciples of Tillaisthanam Rama Iyengar, a direct disciple of Sri Tyagaraja. Before such a festival, the disciples of the Saint - from Umayalpuram and Tillaisthanam, mainly - used to assemble before the Samadhi Brindavanam, erected by Umayalpuram Sundara Bhagavatar and Krishna Bhagavatar, on the Pushya Bahula Panchami day. They use to perform the Pooja, sing one or two Kritis and return to their respective villages and did the aradhana with religious rituals and a samaradhana (feast). It occurred to Tillaisthanam Narasimha Bhagavatar brothers that Tyagaraja's aradhana festival has to be celebrated, in a grand manner, in the samadhi premises itself. So, they met many other vidwans and Harikatha artistes, in the hotel of Swaminatha Sastrigal, at Triplicane, Madras, and discussed about their plans and then commenced the prelimir aries. The 'Utsava Petrika' (Invitation to the festival) was printed and circulated for donations. Even when the brothers split up in celebrating the festival, the original format and patrika was in tact. Narasimha Bhagavatar died in 1907 and even later, till the year 1910, Panju Bhagavatar included the name of his brother in the Patrika! Here is the true copy of the Utsava Patrika for the festival celebrated in the year 1909 A careful study of the lines, would enlighten us regarding the birthplace of the composer.

ஓம்

ஸ்ரீ ராமஜெயம்

ஸத்குரு த்யாகராஜ ஸ்வாமியவர்கள்

ஆராதன உத்ஸவப் பத்திரிகை

உலகுபுகழ் சோழநாட்டில் காவேரி நதியின் தென்பால் விளங்கும்

திருவையாறு என்னும் க்ஷேத்திரத்தில் வால்மீக அம்சமாகிய ஸத்குரு த்யாகராஜ ஸ்வாமி அவதரித்து ஸங்கீத சாஸ்திர ஸாகரத்தைக் கடைந்து ஸுஸ்வர ஸாராமிர்தமெடுத்து ஸ்ரீ ராமநாம குணச் சர்க்கரை கலந்து கீர்த்தனங்களென்னும் திவ்ய ஔஷதம் செய்து நமது பவரோகம் தீர பரிந்தளித்திருப்பது எல்லோருமறிந்த விஷயம். அந்த மகாத்மாவுக்கு ஸன்யாஸ விதிப்படி வருஷம் தோறும் நடந்து வரும் ஆராதன உத்ஸவத்தை ஷை ஸத்குரு நாதனிடம் பக்தியுள்ள சங்கீத வித்வான்களும், பாகவ தோத்தமர்களும் அபிமானித்து இவ்வருஷ முதல் வெகு சிறப்பாய் நடத்த நிச்சயித்திருப்பதால் அடியிற்கண்ட தினங்களில் நடக்கும் உத்ஸவம் ஸங்கீதக் கச்சேரி, பகவத்குண கதை, ஸமாதி பூஜை - பிராமண சந்தர்ப்பணம் - வீதி பிரதக்ஷிணம் முதலியவைகளுக்கு தங்கள் இஷ்டமித்ரர்களுடன் வந்திருந்து ஆனந்திப்பதுடன் தங்களால் இயன்றமட்டில் பொருளுதவி செய்து ஸத்குரு கிருபை பெற பிரார்த்திக்கின்றனம்.

கீலக ஞு மார்கழி மீ 24 உக்கு (1909 ஞு ஜனவரி 7உ) முதல் ஷை மார்கழி மீ 27 உக்கு (1909 ஞு ஜனவரி மீ 10உ) வரைக்கும் பிரதி தினமும் பகல் 3 மணி முதல் 6 மணி வரையிலும் ராத்திரி 8 மணி முதல் 12 மணி வரையிலும் தகுந்த ஸங்கீத வித்வான்களுடைய ஸங்கீத கச்சேரிகளும் பாகவத சிகாமணிகளுடைய கதாகாலக்ஷேபங்களும்.

28உ – பகல் 7 மணி முதல் 9 மணி வரையில் ஸமாதி பூஜை
9 மணி முதல் 12 மணி வரையில் குரு ஆராதனம் வைதிகம்
12 மணி முதல் பிராமண சந்தர்ப்பணம்
5 மணி முதல் வீதி பிரதக்ஷிணம்

இரவு 8 மணி முதல் த்யாகராஜ ஸத்குருஸ்வாமி சரித்திர கதாகாலக்ஷேபம்.

இப்படிக்கு,
ஷை குருசிஷ்ய பரம்பரை
பிரமஸ்ரீ நரஸிம்ஹ பாகவதர்,
ஷையார் தம்பி பஞ்சுவய்யர்.

THE COMMERCIAL PRESS, TRIPLICANE

Only in the year 1911, Panju Bhagavatar dropped the name of his elder brother in the Patrika and slightly changed the wordings. The true copy of that Patrika is given below:-

உ
ஸ்ரீ ராமஜெயம்

ஸத்குரு ஸ்ரீமத் தியாகராஜ ஸ்வாமிகளவர்களுடைய
64-வது ஸம்வத்ஸர ஆராதனோத்ஸவப் பத்திரிகை.

உத்தமோத்தம சிவ க்ஷேத்திரமாகிய திருவையாறென்னூந் திருப்பதியின் கண்ணவதரித்து ஸ்ரீராமகுணமாகிய செந்தேனை யமரர்களும் வியக்க பூவுலகிற் காளமேகம்போற் சங்கீதத்தாற் பொழிந்தருளிய ஷ ஸ்ரீ ஸ்வாமிகளவர்களை யுத்தேசித்து இந்தச் சாதாரண ஹூ தை மீ 6 உ வியாழக்கிழமை வழக்கம் போலப் பஞ்சநதப்பதியிற் பூஜிக்க உத்தேசித்திருப்பதால் தாங்க-ளவசியம் முன்னமே வந்து இயன்றவளவு பொருளுதவி புரிந்து அப்பெரியோரது பிரஸாதத்தையடைய பிரார்த்திக்கின்றவாம்.

இங்ஙனம்

ஷ ஸத்குருசிஷிய பரம்பரையில் ஒருவராகிய
ஸ்ரீ இராமய்யங்காரவர்கள் சிக்ஷியர்
திருநெய்த்தானம் பஞ்சுவய்யர்.

ஸாதாரண ஹூ மார்கழி மீ (B.P.T.)

From the above specimens, we could easily understand that Tillaisthanam Rama Iyengar and his disciples, Narasimha Bhagavatar and Panju Bhagavatar the progcnitors of the aradhana festival were pretty sure that Sri Tyagaraja was BORN at PANCHANADA KSHETRA. The Statement that Tyagaraja was born at Tiruvaiyaru, as given in the Patrika holds authenticity. With few changes in the wordings, the same pattern of the Patrika is adopted and in vogue till date. A portion of the recent patrika, brought out by the Tyagabrahma Mahotsava Sabha, Tiruvaiyaru, which took up the responsibility of conducting the festival from the year 1945, may also be perused:

"...சோழ நாட்டிற்கு ஓர் திலகம் போல் விளங்குவதும் காவிரியாற்றின் வடகரையில் உள்ளதுமான தக்ஷிண கைலாயமெனும் திருவையாறு என்கிற பஞ்சநத க்ஷேத்திரத்தில் ஸ்ரீ வால்மீகி முனிவரே வந்து அவதரித்து ஸ்ரீ ராமசந்த்ரமூர்த்தியின் குணானுபவத்தை ஸங்கீத ஸாராம்ருதமான கீர்த்தனங்களாக உலகிற்கு அனுக்ரஹித்து துரீயாச்ரமத்தை வகித்து சித்தியடைந்த ஸ்ரீ ஸத்குரு தியாகராஜ ஸ்வாமிகள்...".

Once again, this also confirms the birthplace of Sri Tyagaraja and so far no one has refuted or challenged it. All the above evidences considerably contribute to conclude that Saint Sri Tyagaraja was

born only at TIRUVAIYARU and not at Tiruvarur, as wrongly belived and propagated.

I would like to include one more thing here. The Saint composer's only daughter, Seetalakshmi was given in marriage to Kuppuswami Ayya of Ammal Agraharam, (about half a mile away from Tiruvaiyaru). He was also called 'Akhilandapuram Kuppuswamayya'. His only son was Tyagaraja (named after the grandfather). Prof. P. Sambamurthi has given the name as 'Panchapakesayya'! Wallajapet Krishnaswami Bhagavatar gives it as 'Subbaramayya'. This Tyagaraja was a student of music, for some time, under Manambuchavadi Venkatasubbayya. Guruvamma was the wife of this Tyagaraja II.

After the demise of her husband, Guruvamma, being issueless, came to live at Thanjavur, in the house of her uncle, 'Sivappu' Subramania Iyer. She came there with the idols worshipped by Tyagaraja and some other left-out mantel. The house of 'Sivappu' Subramania Iyer is situated at Varahappayya Lane, South Main Street, where people throng to have the darshan of the idols, worshipped by the Great Vaggeyakara. Guruvamma lived there, till the end of her life. Once during a conversation with me and the late Thanjavur N. S. Krishna Bhagavatar, she angrily spoke to Bhagavatar, "What Bhagavatar? How is it you also joined in the Group of people who ignorantly and repeatedly say that 'Swamulavaru' was born at Tiruvarur. How many times, I myself have told you that he was born only at Panchanada?". Do we require further proof than this?

Have we to be so ignorant or adamant in contending and perpetuating the falsehood that Sri Tyagaraja was born at Tiruvarur, even after a deep, careful and meticulous serutiny of all the facts, pat forth in the preceding paragraphs?

"GURUKRUPA"

With Best Compliments from

"Success is the sum total of your aspirations"

ASPIRE TO RISE

KTC

KARAIKAL
TUTORIAL COLLEGE

186, Church Street,
KARAIKAL.

Sri Rajaganabathy Thunai

With Best Compliments from

GRAMS : RABBIT

Rabbit Mark Jewellery House

Rabbit Mark Financiers

Rabbit Mark Rice Mill

Rabbit Mark Enterprises

KARAIKAL-609602.

Phone:
Shop: 2305
Res : 2003

Mill: 2325
Res: 2098

Our hearty felicitations to
SAPTHASWARAM MUSIC ACADEMY, Karaikal
their valuable services in the field of music on
the special occasion of the issue of their

"The Birth Place of Sri Tyagaraja"

With Best Compliments from

Murugan Saw Mill & Timber Depot

Branch: 16, Peramasamy Pillai Street,

Karaikal - 609 602.

Phone: Depot : 2226
Branch: 2365
Res : 2031

For your building requirements like timbers, Everest asbestos Cement Sheets, Light roofings Glazed tiles, Neycer Sanitaryware, Square tiles Spartek tiles etc.

Please do visit and get in reasonable price.

Women Co-op. Printing Press, Karai. Phone: 2513